

GREAT STRIDES MADE IN 1951

GENERAL PROGRESS REPORTED

Renewed Interest In Native Affairs

OTTAWA.—1952 begins under favourable auspices for the native population of Canada, as great strides have been made during the past year in the various fields of legislative, educational, economic and missionary activity.

The most noteworthy event is that of the passing by the House of Parliament and by the Senate, of the new Indian Act, which became law last September. While the new Act is subject to minor amendments, it has opened the way for further development in the social and economic way of life of the ever-increasing native population of Canada.

Financial subsidies for the health, welfare and education of the Indians has passed the \$20,000,000 mark: Indian Health and Welfare services alone have cost \$10,285,000, while the Indian Affairs Branch (Dept. of Citizenship and Immigration) has administered nearly \$4,000,000 for economic advancement (including building of homes), another \$6,400,000 was spent on education both in day and boarding schools. In 1952 nearly \$1,300,000 will be allotted to the old age pensions of the Indians as \$40 monthly will be paid out to over 3,000 persons 70 years old and over.

Schools

Over 50 new day schools have been erected, while 33 others have enlarged or endowed with teachers' residences; three new boarding schools have been erected: Seven Islands, P.Q., Hay Lakes, Alberta, Lower Post, B.C., and a residential school was bought for the Indians at Moose Fort, Ontario. Fourteen residential schools were expanded by the building of classroom blocks, gyms and various other buildings. Help to expupils was granted to the amount of \$126,000.

Higher returns from farming, ranching, fishing and trapping have notably increased the buying power of the native population and raised generally the standards of living across the country.

The Indians have made notable contributions to Canadian life, specially in the artistic field: the successful production of the native operetta Tzinquaw by British Columbia Indians has given Canada a unique contributions to Canada's culture; talented West Coast and Alberta artists have gained wide recognition through their inspired paintings.

Sports

Native athletes maintained their reputation in sporting activities, notably baseball, lacrosse and hockey, as well in various sports competitions such as The Pas' Trapper Festival where they are holding the top of the field, to the great discomfiture of their white brothers and sisters.

Of deeper and more important significance is the progress reported in closer co-operation of parents with the schools through Parent-Teacher meetings, Visiting Days for parents in most residential schools, Education Weeks and the initiating of special summer courses for teachers in Indian schools.

Religion

The missionaries report increasing attendance at church in most Dioceses and Vicariates; several mission chapels have been erected;

(Continued on page 8)

A Brilliant Future

A young Indian girl from Gravenhurst, Ontario, Miss Jane Mark, was working in a factory in Northern Ontario when she contracted T.B. She was hospitalized in Gravenhurst and after a few months' rest Jane tried to fill in her leisure time. She completed her Primary studies and took lessons in stenography.

Now several hours a day she acts as Dr. G. G. Richardson's secretary. She compiles the results of the studies of more than two hundred patients who take correspondence courses at the hospital.

Once she is well Jane has not decided whether she would stay at the hospital or whether she would work elsewhere. However, she foresees a brilliant future, thanks to her initiative and courage.

Canadian Chosen as Governor General



The Rt. Hon. Vincent Massey, Chancellor of Toronto University (right) has been appointed Governor General of Canada, succeeding the Rt. Hon. Viscount Alexander of Tunis (left), who assumed office in 1946. The Hon. V. Massey is the second Canadian to assume this post, the first one having been Marquis de Vaudreuil-Cavagnal (1755-60), under the French Regime.

DISCRIMINATION AGAINST NATIVES FEARED AT TRAPPERS' FESTIVAL

by Fred J. Glover

THE PAS, Man.—A lot of time and effort has been expended by the white man to convert the Indian. It would appear that much remains to be done to convert the white man to the Indian.

Contrary to a much cherished fallacy by the uninformed, the reservation Indian is clever, learns quickly, and works well. He is possessed of intelligence and is adept in many lines of endeavour requiring skill and knowledge.

Put on an equal footing with the white man, the Indian is able to hold his own. Indeed, in some cases he can even beat his white brother at his own game.

Several classic examples of this have come to light in Manitoba's northland. At the last Trappers Festival, held annually at The Pas, northern Cree Indians walked off with the \$2,100 cash and the big silver trophy by obtaining win, place, and show in the grand championship dog race for the title of world's championship "musher".

Joe Highway, 42 year old father of four from Brochet was first, netting him \$1,000 cash for his trouble. Highway is said to be one of the top hunters and trappers of the northern outpost.

Yet he won notwithstanding the fact that two former champions, and several other skilled and experienced white dog drivers were competing against him.

The fifth Trappers Festival is imminent. Reports say that jubi-

(Continued on page 6)

Indian Braves

Wild 3 Days

PRINCE RUPERT, B.C., Dec. 28 — A construction worker, Art Curfman, has recover after spending three days in the wilds of the Naas Valley in northern British Columbia without food or shelter.

He was brought to safety by an Indian fisherman who battled gale force winds and huge ice floes to navigate his frail craft to harbor.

Curfman, also an Indian, was due aboard a southbound steamer, but failed to make a 25-mile hike across snow and ice.

He was left in an unheated cabin at Red Bluff, B.C., 10 miles up the Naas River, while a native tried to get a boat.

THE INDIAN MISSIONARY RECORD

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The American Indian

(The Commonwealth, Nov. 16, '51)

A curious contrast to the coming of age of certain colonial people is provided by the present state of our own American Indians, who continue in a life of tutelage at this late date. The descendents of the Redmen who once hunted and fought and peopled the vast expanse now occupied by the forty-eight states now number some 435,000 and the majority of these are not yet considered fit to manage their own affairs.

The present regime of the Indian Affairs, headed by Commissioner Dillon S. Myer, is under sharp attack from friends of the Indian for prolonging unnecessarily a tutelage set up a century and a quarter ago.

There are variations in the living standards of the various tribes, with the Navajos and the Hopis at the foot at the ladder. Assimilation to the American way of life is the proclaimed objective and it is not conceived in terms of abandonment of colorful tribal customs. Instead, emancipation of the American Indian is to be primarily economic. Our aborigenes are to be educated to the point that they will unto their natural resources and handle them well, pay taxes on the land now held in trust for them by the Government and generally deport themselves as full-fledged citizens.

That the Indians are far from having reached this normal state is indicated by the line of attack on the present policies of the Bureau of Indian Affairs. No plan of gradual emancipation is in operation. The Bureau opposes the gradualistic Zimmerman plan, which distinguished three main levels of Indian civilization, on the ground that there are too many and various Indian treaties to attack the problem according to a single plan, however complex.

The result is a piecemeal and fragmentary policy which protracts tutelage and retards self-development. Our Indian problem therefore goes along with our Negro problem as a touchstone of our reputation throughout the world for our attitude toward the non-Caucasian.

The Canadian Indian

G. Laviolette, O.M.I.

THE above editorial reproduced from "Commonweal" indicates that everything is not perfect across the border; the material advancement of the native population is not equal in every State, and a definite lack of educational and administrative policies protracts tutelage and retards self-development of the Indian tribes.

In our country a new day is coming for the Indians. The new Indian Act opens the way for the establishment of a definite policy leading the Indian population to social maturity through group franchise. A previous editorial indicated the possibility of implementing the legal provisions of the new Act in such a way that Canadian-Indian organized communities may evolve in due time.

Every one shares in the responsibility of helping the Indian to achieve such a status where he will maintain his racial characteristics, customs and traditions, and at the same time assume the burdens

and obligations which are the price of cultural and social advancement. A gradual change from the too complacent attitudes created by the paternalism of the Government to a sterner realization of the responsibilities of full-fledged citizenship can be brought about only when every agency having influence upon the Indian population comes to an agreement on a definite policy.

First and most important to the Indian themselves are the various Indian Associations whose membership is either Provincial or National in scope. These Associations should lead the way. Indian speakers and writers, natural and gifted leaders among their people, should undertake the task of building up enough pride of race, spirit of collaboration and understanding, goodwill and fairmindedness to create a current of opinion which will swell gradually across the country and become a most powerful influence to bring about realization of the loftiest ideals.

We make bold to suggest to the leaders of these Associations, created for the purpose of protecting the natural and the Treaty rights of the native population of Canada, that their first task is to enlighten and influence their own people in a constructive way, so that all their efforts may converge towards the establishment of a powerful group of Indians whose ideals are motivated by the definite purpose of creating self-supporting, self-administering Canadian-Indian communities on their own reservations. In this project they will be assured of the most enthusiastic support of every Governmental official, Church leader, teacher, social worker as well as that of all the citizens of Canada.

LETTER TO THE EDITOR

Brandon, Man.,
Jan. 14th, 1952.

Dear Editor:

The caption in your paper "Opening of Taverns for Natives Causes Serious Trouble" is treated like a scandalous affair.

Since the Natives of Canada have succeeded in emerging from their former plight and have entered into some of the long delayed privileges and rights of their country, too much hue and cry publicized their actions.

For a few bad elements, the majority is discredited and is looked upon in disfavour. I would say that this is against the very principles of democracy, as it suggests racial discrimination. We are set too far apart from the rest of our fellow Canadians.

The news item mentions 22 Indians arrested and lodged in jail. The words "riot" and "lots of blood" have been given too conspicuous a place.

May I ask how many other Canadians do get into trouble of this nature and this is hardly ever brought to the attention of the reading public in italicized words. We must consider the frailty of human nature and we are all human indeed. And, being so, we have a bad and questionable element in all races.

The Federal Government has just released the privileges of entering public taverns, we are just in the embryo state, in the art of consuming beer. We cannot as yet excel our White brothers.

There is an old Indian saying "Never judge your brother until

you have been in his mocassins for two moons." We have hardly had two months yet. So please, all we ask is a chance to prove ourselves. Give us this chance.

Respectfully yours,

Michael Twovoice.

We grant that among all races there are good and bad elements; our news release (I.M.R., Jan. 52) concerning Smithers was not intended to cast any aspersions on the native population in general. It was a single and well-defined instance where the legal opening of taverns to the Indians was put to the test.

By far the majority of the Indian population is opposed to any extension of privileges in matters of liquor; most Provinces in Canada are not in favour of opening taverns or beer parlors to the Indians. The old chiefs who signed the Treaties were unanimously for prohibition among their people.

The art of consuming beer does not involve any previous training, Mr. Twovoice, or are you pulling some one's leg?

Sincerely,

The EDITOR.

127 Indians in Civil Service

There were, last year, 127 Indians employed as civil servants in Canada, in various occupations.

BANNER YEAR FOR WIKWEMIKONG

Wikwemikong Unceded Reserve lies at the southern tip of Manitoulin Island in Georgian Bay. There are roughly 1800 Ojibway and Ottawa Indians living in the five villages which make up the Reserve — Wikwemikong, Rabbit Island, South Bay, Buzwah and Wikwemikonsing. There are churches at South Bay, Wikwemikonsing, Buzwah and Wikwemikong. The church at Wikwemikong is over a hundred years old and is a very fine stone structure with a capacity of over seven hundred. Mass is also said at Rabbitt Island School at Kaboni School. The Jesuit Fathers are in charge of this mission.

1951 was a banner year for the Reservation. This can best be indicated under the following headings.

Schools

The five day schools on the Reserve are crowded and there will be twenty pupils ready for High School in the spring. At present there are thirty boys and girls studying at various High Schools in the province. Five girls are in their first year of the Ontario Nurses Course at Sudbury, North Bay and Sault Ste. Marie. Two girls are in Normal School at North Bay and one boy is in second year Pre-medical at Loyola College, Montreal.

Community Center

Under the direction of Fr. Rushman, S.J., superior of the Holy Cross Mission, a thirty thousand dollar Community Centre was erected in Wikwemikong. On Jan. 4, 1951 over 1200 people attended the opening of the rink. The Wikwemikong Senior Hockey team captured the Pearson trophy, which symbolizes Hockey supremacy on Manitoulin Island. In the league there were seven teams. On April 4th, 1951, the Honourable L. B. Pearson, formally opened the Community Centre. There was also women's softball league in the summer, lacrosse, basketball and rugby leagues for the schools in the autumn. In December Junior, Midget and Pee-Wee hockey leagues were organized for the approaching season.

This was the first venture of its kind among the schools of the Island, white or Indian. Over eight schools participated and the number of children attending reached five hundred. On May 29th the fair was held. In the afternoon there were field sports. Wikwemikong won the total aggregate. In the Arena there was an exhibit of manual training, Indian birchbark work and domestic science projects. Each school had its own booth. Wikwemikong School won the shield for the best exhibits. At 7.00 p.m. all the children took part in the May Crowning of the Blessed Virgin Mary and outdoor benediction. At 8.00 p.m. a Spelling Contest and Drama Festival was held in the Arena. West Bay and Lakeview Schools carried off the cups for spelling. Each school then presented a fifteen minute play. Judges were selected from neighbouring white towns. Buzwah was awarded the shield.

Successful bazaars and sports days were held at South Bay, Kaboni and Wikwemikong. The Bazaar at Wikwemikong attracted over 2,000.

Drama

The Holy Cross Dramatic Society presented on April 21 a pageant entitled "My Manitoulin". The pageant depicted the History of the Ojibway and Ottawa tribes from the dawn of civilization down to the present day. On Dec. 15 the same Society staged the comedy "My Husband Ebenezer". This was so well received that it was also played at the Spanish Residential School on the 19th and at Wikwemikong again on the 26th of the month. Besides the annual school concert, the Senior pupils of the Wikwemikong School presented "The Life and Adventures of Santa Claus" on the 26 of December. Plans are under way for a two hour pageant of the history of Manitoulin for June 26, 1952.

Fair

The Agricultural Society held its annual Fair and Sports day in October. Hundreds of exhibits from gardens, farms, kitchens and sewing rooms showed the enterprise and skill of the people of the Reserve. Many of the exhibits were entered in the Manitowaning Fair and carried off prizes from their white competitors.

Hydro

On Dec. 15 the Hydro came to the Reserve. A day of celebration was organized. Guests from all the white communities attended, also Mr. Saunders, chairman of the H.E.P.C. of Ont., Mr. Fullerton, M.P.P., reporters from the Globe and Mail, Toronto Daily Star, The Evening Telegram, Sudbury Daily Star and local Manitoulin papers. The Hydro construction men erected huge batteries of floodlights, coloured lights at the various intersections in Wikwemikong village. A brief ceremony was held outside the church and chief Joe Pangowish pressed the switch which turned the lights on in the village. Then followed a Thanksgiving Service in the Church. A turkey supper was served to over ninety-one guests in the parish hall. At 8.30 in the evening the program shifted to the Council Hall. Here a play was presented, speeches and a pow-wow. Mr. Saunders during the pow-wow was made a chief of the Wikwemikong Unceded Band, receiving the name of Mashkawasige.

Organizations

The following organizations are active in the village. The Agricultural Society, president, John

Girl of Blackfeet Tribe In Social Service School

Browning, Montana. — Miss Catherine Gobert, daughter of Mr. and Mrs. Edward Gobert of the Little Flower parish here, entered the school of social service at St. Louis University, St. Louis, Mo., who this fall term. She is working toward her master's degree in social work.

Miss Gobert received her bachelor of arts degree from the University of Kansas in 1945. Following a year of graduate study at the University of Washington, Seattle, she worked as a child welfare worker for the Department of Public Welfare in Billings for two years.

She then served as a social worker on the Rosebud Sioux Indian reservation in South Dakota until resuming her graduate studies. An outstanding student, Miss Gobert also attended the Holy Name academy, Spokane, and the Browning high school. She is a member of the Blackfeet Indian tribe. Her grandmother is a full-blooded Indian.



Miss Catherine Gobert

Guild Promotes Cause of Kateri Tekakwitha

Caughnawaga, Quebec.—Sodalists of the Blessed Virgin at Mission Saint-Francois-Xavier, descendants of the earliest Christian Indians in Canada and New York state, organized a guild to spread devotion to the Venerable Kateri Tekakwitha, Lily of the Mohawks (1656-1680), and now publish a quarterly bulletin, *Kateri*, with the approval of Bishop Anastase Forget of Saint-Jean-Quebec, to record favors received through her intercession and thus promote the cause of her beatification.

Father Henri Bechard, S.J., vice postulator of her cause and editor of the quarterly, hopes that by the tricentennial of her birth, in 1956, two first-class miracles will be obtained so that she may be declared Blessed.

A drive is under way to erect a bronze statue of the Indian convert at the mission, where she lived the last four years of her life. Emile Brunst, noted Sculptor, will carve the statue, which will be placed in front of the Catholic Indian school, known as "Tekakwitha".

King; the Veterans' Association, president, Andrew Manitowabi; Parent-Teacher Association, president, Mrs. I. Peltier; Sodality of the B.V.M., president, Mrs. S. Recollet; Children of Mary Society, president, Miss N. Memigwams; Holy Name Society, president, Andrew Manitowabi; Sports Committee, Fr. Rushman and Fr. Hannin, S.J.

Mission Saint-Francois-Xavier was founded in 1668 by Tonsohaten, his wife, and five companions, who were baptized by the Venerable Francois de Montmorency Laval, first Bishop of Canada.

Other Iroquois were baptized by the immediate successor to St. Isaac Jogues and his companion martyrs in what is now New York state. The most illustrious of these others, Kateri Tekakwitha came to live at Caughnawaga to escape religious persecution by pagan Indians.

Indian Vital To Fur Trade

There is a vital difference between the Indian policy adopted in the United States and that in Canada, Clifford P. Wilson, editor of *The Beaver*, told a meeting of the Natural History society. "On the American side, the wish of the white man was to dispossess the Indian of his lands for settlement, while in Canada, the Indian was a vital factor in the fur trade." The history of the west is largely the history of the fur trade, Mr. Wilson said. Without the Indian few furs would have been garnered. He sketched the exploits of early traders and explorers, and read passages from *The Honorable Company*, a book by the late Douglas McKay on the exploits of the North West company. Mr. Wilson showed two films.



THE Chippewa Indians call it *manomin*, meaning "good berry". It comes to the white man as wild rice, a delicacy usually served with pheasant, wild duck or venison.

The ripening grainheads of wild rice wave above the blue waters of thousands of Minnesota and Wisconsin lakes, back through the woods where the roads run out and the only sounds in the northern twilight are the rustle of reeds and the eerie cry of a loon.

There, on an early September morning, you will see several boats drawn up on the shore of a little lake and the smoke from a cooking fire floating lazily upward. There are a couple of birchbark wigwams, and several Indians are about, including half a dozen highly vocal children.

This is the rice camp of 70-year-old George Two-Bear. It was set up only a day or two earlier. Two-Bear and his family brought everything in the boats: cooking utensils, a big kettle, rolls of birchbark for the wigwams. Besides Two-Bear and his wife there are two grown sons with their wives and children, and a couple of other men. These are not stoic storybook Indians; they're as happy and excited about this annual trip as a farm family at the county fair.

After breakfast the harvesters go out in the boats in pairs. One poles the boat through the thick stands of rice plants. His kneeling partner — another man or a

squaw — bends the long stalks over the boat and taps the heads lightly with a stick to knock the kernels off. The bending and tapping go on in a steady rhythm and the bottom of the boat is soon filled. A pair of harvesters will collect 300 to 450 pounds in a day, and the harvest will last two or three weeks.

Most Indians sell the green rice unhulled, but these Chippewas follow tradition and parch their rice before it goes to the market. They spread it out to dry for one or four days, then dump it into an iron kettle over a wood fire and stir it vigorously until the hulls are loosened. Sometimes the hulls are removed by beating with a flail, but in this camp the children's mocassined feet do the job. The breeze does the winnowing, blowing away the light hulls; then the cleaned rice kernels, long, slender and almost black, are put in birchbark baskets made on the spot.

The eating of the first rice of the harvest was a solemn ceremony in the old days when a good harvest was the only guarantee against winter hunger. Many Chippewas still heed the ancient rites, and so at the campfire this evening George Two-Bear, speaking the musical Ojibway language, thanks the Great Spirit for another good crop. Then the women ladle out the rice, cooked with game, and the First Feast is on.

Not many Indians today eat the wild rice they gather. The ever-rising price of the grain

Where The Wild Rice Grows

(Condensed from The Christian Science Monitor)

Ralph K. ANDRIST

makes it hard to resist the temptation to sell the entire harvest. But some, like Two-Bear, save out a little for their own use. The Two-Bear family have eaten it all their lives, and nothing else quite takes its place.

It took the white man a while to discover that wild rice might be worth exploiting. When he did, motorboats chugged through the rice beds with the effect of an elephant in a field of corn. A mechanical harvester, devised to get more grain in a hurry, ruined many rich beds and the crop was facing destruction.

Conservationists became alarmed. Without their rice, many Indians would become paupers. Also wild rice was the principal feed of migrating ducks and other wildfowl. The Indians unconsciously had been good conservationists. Their method of harvesting got only part of the rice, leaving some for the wildfowl, some to seed next season's crop.

In 1939 Minnesota passed a law protecting wild rice. Harvesters now have to take out licenses. Harvest boats are limited

in size, and motors are outlawed. Flails must not weigh more than a pound.

Today 80 percent of the wild rice marketed in the United States comes from Minnesota and the rest from Wisconsin and Canada. In these states many thousands of lakes provide suitable conditions for the crop: water two to four feet deep which is not swift-running, not stagnant and not too warm.

As soon as the season begins, buyers make their way through the woods along indistinct trails to the camps where they bargain competitively for the crops. In an average year 500,000 pounds of wild rice are sold in Minnesota.

The retail price of wild rice is high — \$2 to \$2.50 per pound — but a little goes a long way. An ounce or so — say 15 cents' worth — is more than enough to serve one person. Wild rice can be used whenever you would use its tame cousin, and when you taste it you will understand why George Two-Bear refuses to sell all his *manomin*.

Anaham Indian Day School

Hanceville, B.C.

If you had visited the homes here in Anaham, on Sunday evening December 23rd., between the hours of eight to eleven, you would have been sadly disappointed. You would have listened in vain to hear someone say "come in", as you knocked at each door. What was the reason? Well here it is — Mother, Father, Grandma and Grandpa, brother and sister and uncle and aunt, were all gathered together in Anaham Indian Day School to see their little ones put on a good show. And this year it was real success and no one regretted having left a warm house to trudge up to school to see the children's annual Christmas Concert.

The class was decorated in the good old Christmas colours, red and green, and a tree laden down with good things for the youngsters met our eye as we entered the schoolroom. The program started off with a hearty "How do you do", from both boys and girls, and was followed by many speeches, drills and songs — even "Yankee Doodle" got in on the fun with boys riding horse-back on a few old brooms made up to look like horses. It all ended



ANAHAM DAY SCHOOL
First Communion Class
1951.

up with a living tableau of the Christmas Crib, and the singing of the Christmas favorite "Adeste Fideles".

May the New Year of 1952 be a happy one for all these little folk at Anaham Reserve and for all the little Indians in the different parts of Canada.

Sister Mary Immaculata.



Missionary Association of Mary Immaculate

Honesty is the topic which the Association has chosen for the Indian School's special program this year. Honesty towards our teachers, our companions, our God, and our school have already been the object of our discussions and resolutions. This month we tackle another problem in close connection with honesty, namely, **THE PROPER USE OF MONEY.**

A common request made to parents by the students in our Indian Schools is for money. And it is also quite certain that the parents seldom, if ever, refuse. But often the parents must wonder what the pupils do with this money. What do they buy with it? What do they do with the things they buy? These are questions well founded and well worth answering.

No doubt most of this money is spent for candies, cakes, cigarettes and other things to satisfy one's sweet tooth. The girls, of course, are easy victims of lipstick, rouge, powder, shampoo advertisements.

Money spent this way is not always totally wasted as it is only natural that we should satisfy our pleasures, up to a certain degree, now and then. As Christians, however, we must control the urge that may come upon us to purchase articles that are useless and that may even be harmful. We must stop and realize that there are other ways too in which money can be spent. Movies, comic stands and confectioneries are not the only place where we can spend our money. We could go to department stores, drug stores, grocery stores to buy certain things we really need.

There are yet more and better investments that we, as Catholics, should consider. We should contribute to charitable organizations or movements that require public aid. We must give to the Missions and to the Missionaries who work for us in our schools and Reserves and also to those who are labouring in foreign countries. We do so whenever we contribute to the M.A.M.I., as it is an active organization to aid the missionaries in their apostolic work.

But we must also learn how to put money away, and use it only when we need it. This, as you know, is called **SAVING.** It is very important that we acquire, in school, the spirit of economy.

If we cannot save our pennies, in school, we will not be able to save our dollars out on the reserve, in the years to come.

May I venture to say that much of our future well-being and security depends upon the habits we acquire, here and now, concerning the use of money. It is therefore altogether becoming that in our M.A.M.I. meetings, this month, we endeavour to grasp and apply to our lives the Christian view point in the use of money.

Clive LINKLATER.

Blue Quills Artist Brushes New Painting

Our artist, Alex Janvier, is making another painting in which his fingers move prodigiously all day and part of his evenings.

"What an honour and what fun it is to be able to paint a portrait of Our Blessed Mother," he says. "I feel gratefully happy for being chosen to paint that picture," he continues, as he sketches his figures with his pencil.

He made the Virgin first and when it was finished, he said: "Now, I must make her look younger." And with his pencil he alters the features of the Virgin. Then he draws the angel, standing straight, a hand raised over the Blessed Virgin. The Holy Ghost should also be in the picture. Then I am an Indian, thinks Alex, and he draws a teepee to represent the Indians.

The sketch is ready but the most difficult part is still to be made. He has to paint his small sketch. Alex mixes his colours and when he has the right shade, he thoughtfully applies his paintbrush to a certain part of his

sketch. When he has finished, he checks his painting... "Well, I don't like it," he says, and he starts over...

Then he sketches his picture on a big tentest cardboard 6 feet by 4. His pencil moves this way or that way, he curls his eyes from one position to another to make sure his drawing is correct. And with a last stroke of his pencil, he finishes his sketch with a smile.

"Now, for the most delicate and important part of my work," says Alex as he mixes his colours on a larger scale. His deft fingers drive his paintbrush on his sketch when his keen eyes tell him the colour is right. While at work, Alex hums a tune to keep his mind off his sports, for he is quite interested in sports. After many hours of tension bent on his work, he applies the last stroke of his paintbrush... He heaves a sigh of contentment and backs away to view his painting, while his eyes throw pleasing and satisfactory glances on his masterpiece...

Eric Cardinal, Gr. 9.



The new Day-School at God's Lake Narrows, Man., in the background the Catholic Mission.

God's Lake Narrows, Man.

Our New School.

The new school opened its doors to a group of 17 pupils, January 19, 1951. Mr. Walter Sealy was the first teacher.

On September 4, Mr. John Henry Allard and his wife arrived at the Mission dock, greeted by the Missionary, Father Andrew Rivard, O.M.I., and his companion Brother Joseph Côté, O.M.I. Chief John Henry Ross and a great number of his band were also there to welcome us.

On Oct. 26, for Father Rivard, on the invitation of the teacher and pupils, accompanied by all the pupils' parents came to enthrone the Sacred Heart. A dedication of his new school, teacher and pupils to the love and care of the Most Sacred Heart of Jesus.

The school parents rejoiced on December 18 when they attended the reading of the Report Cards in Cree by our Pastor. It certainly opened new horizons, fostering school and home relations. It also created emulation for the pupils. At the Christmas Examinations the class average was 79%.

Christmas Concert.

The first Christmas Concert in God's Lake Narrows was given December 21, at 7:30 p.m. The school room was filled to capacity. It was decorated by the ingenuity of both teacher and pupils. A beautiful Christmas Tree, adorned by the pupils, was set up.

Claim Against U.S.

A descendant of the Chippewa Indians, Herbert Harris, of Ottawa, has filed suit against the United States government. He's asking return to the Indians of the "millions of dollars of gold taken from the Black Hills of South Dakota since 1875." He filed the suit on behalf of the estate "of the North American Indians of Canada and the United States." They are, he said, the lawful heirs to the gold by "birth-right inheritance."

A program of carols, songs, recitations and plays was presented. The Hudson's Bay Manager, Mr. Don Gosbee, in an address, complimented the actors and noted the achievements of this reserve. To encourage teacher and pupils, he presented them with an open account of \$25.00. Our hearty "thank you" to Mr. Gosbee.

Our Deceased.

Our sympathy is extended to the families bereaved by the loss of a loved one.

In October, Mr. Wood's grandchild, a 6 months old baby was buried here.

December 17, Mrs. Agnes Ross was also buried in our cemetery.

The writer is greatly moved by the death of his godchild "Anita Dorothy Trout" daughter of Mr. and Mrs. Gabriel Trout, who died on Christmas Day.

May their souls in the mercy of God rest in peace!

John Henry Allard.

LETTER TO THE EDITOR

Kuper Island School,
Chemainus, B.C.

Dear Father Laviolette:

We, the members of Kuper Island School, would like to express our gratitude for publishing our school activities in the Indian Record.

On Friday November 16th we spent all afternoon investigating all the outstanding stories and topics in your enjoyable paper.

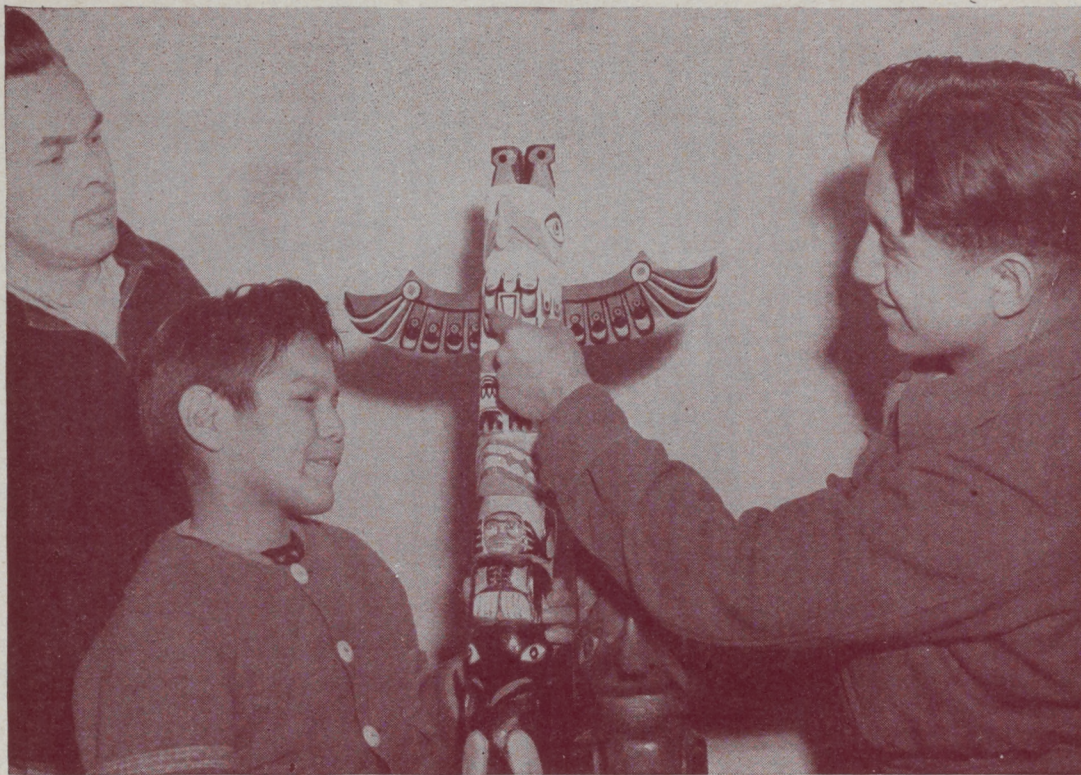
We just could not change over to another topic. I'm sure the Indian Record does a great deal for everyone's enjoyment.

Sincerely yours,

Helen JACK, Grade VII.

R.I.P.

C.-P. Schmidt, (born 1881), former Indian Agent at Duck Lake, Sask., and Inspector of Indian Agencies in Alberta (retired 1946), died at Calgary, Alta., January 4.



North Vancouver School pupils learn significance of Totem Poles.

Marieval News

Silence is gold, we are often told. Would this saying be enough to excuse us?..... We hope so, since we have no other reason for having delayed so long to contact our friends, the Missionary Record readers... Gladly, we come to you now, with our latest news.

Our Christmas concert was held on December 21st., in our large hall. We enjoyed ourselves with our parents who were all present. Besides our Christmas Songs and Christmas Flower Drill, we had a play about "A Christmas Burglar". We extended our Greetings to our devoted Father Principal, whose feast-day falls on Dec. 27; we anticipated "la St. Jean", as we were to be home by that time.

The stripping of the Christmas Tree was the closing number on the programme. Some of our toys same from the school and others were from our homes. We all received a Christmas stocking full of candies and nuts. Then we soon had to say good-bye to our parents and friends, who had been pleased to meet us and to witness our performances on the stage.

We all left for our holidays after Midnight Mass, but the pleasant times we had during our vacation vanished like a shadow.

Not long ago we were glad to swing our books to a top shelf or in a corner, but now it is time to pick them all up, and with them, we must try to find our good will to face the school duties with a good heart.

Winter sports are enjoyed in Marieval; even the girls are seen skating these beautiful winter days... Our Junior Boys showed their skill on the ice by winning a game against the Grayson Junior

Team, last week. So did the Seniors against Broadview.

Now with all good wishes for your happiness, dear Readers, we'll say good-bye till we meet again.

Home and School Club

Lakeside Indian Day School
Marieval, Sask.

Our "Home and School Club", organized this year, has been very active and cooperative. Bingo parties and Pie Socials brought in \$235.00. It seems a big amount but Christmas treats and material for new benches caused our fund to dwindle in no time. The parents are very interested in the education their children receive, and they showed it by attending Education Week.

Education is not complete unless the child receives religious instruction. Catechism instructions are being given after school hours. Fr. Carriere from Marieval Mission drops in now and again to teach the pupils.

The importance of our Indian Mission Schools is great indeed. I have received a great amount of help and ideas from the Sisters at Marieval (Cowesses Boarding School), who are always ready to give a helping hand.

Fr. Carriere comes up to the school to say Mass for the parents and children of the district. In the winter months he comes in snowmobile.

That I am very happy in this school; this is due to the co-operation received from the parents of my pupils and to the friendliness of the staff of the Marieval Indian Mission and of the Crooked Lake Agency.

Edward Lang,
Principal.

Kuper Indian School News

CHEMAINUS, B.C.—The monthly news letter from Kuper Island reports various activities throughout the month of December.

On December the 8th, our engineer, Mr. Beltgen, gave a St. Nicholas party for the school children and toys were distributed to them.

On December 15th, the boys went to see a boxing match where a former pupil of our school, Philip Paull, now a Grade XI student in St. Louis College in Victoria, took part in one of the bouts.

On December 16th, the soccer game between Westholme Village and Kuper Island gave us a victory of 5-3.

December 17th, the girls are preparing the Christmas program. Over fifty adults attended a dress rehearsal at which a Christmas fantasy of fairyland captured their attention. Luncheon was served to the entire cast of fifty-two pupils.

Father Camirand leaves

We are indeed sorry to announce to our friends that Father J. Camirand, our devoted Principal for more than twelve years, has been transferred to Duncan, B.C. Father L. D. LeClair has now been appointed the Principal of Kuper Island School.

(H.J.)

Most Ojibways cling tenaciously to their language. In some of the missions English is not heard. Even Indians who speak English fluently prefer to hear sermons and to confess in their own language.

Old family names are retained by the tribesmen. These are very picturesque. Pitawanakat — In between the clouds; Gijig — Daylight; Akiwenzie — Old Man; Migwanabe — Small Feather; Mishabe — Giant.

DISCRIMINATION...

(Continued from page 1)

lant Indians throughout northern reservations are busy training dogs and sizing up their chances of taking home a share of the prize money offered.

Two years ago, a native full blooded Cree Indian girl, Miss Margaret Dyck of Shummattawa, entered the Fur Queen contest as Princess Keewatinook-Oche, meaning "princess of the north". True, she did not succeed in becoming the snow show's Queen. But she did receive reams of publicity from coast to coast, far transcending that of her white sisters also in the race for Royal Honors.

Miss Dyck, who at that time was employed at the Indian Sanitarium at Clearwater Lake airport, twenty miles north of The Pas did visit Winnipeg as the guest of its skating club. She also was a guest at the home of the Hon. J. S. McDiarmid, minister of Mines and Natural resources. She was photographed visiting the Legislative Buildings. No white girl was ever thus honored in the Fur Queen contest of other Trappers Festival.

The sad fact remains no other Native girl has been invited to participate since.

Eric Law, superintendent of Indian Affairs for The Pas agencies stated that "the Indian trapper must be included more and more into the activities of the Festival, or it will eventually reach its peak and commence a downward slide".

A little publicity has been given to the All-Indian Hockey team from Sturgeon Landing. This squad is composed of Cree and Chipewyan boys attending the Guy Indian Residential School at the northern outpost.

The boys are trained by the school principal, the Rev. Father A. Giard, O.M.I., a former hockey star of Assumption College, Quebec.

The Indian boys are unbeatable. At the game played here in The Pas, Friday January 11, they handed the local Pee-Wee team a 12-2 trouncing. The Indian boys record is the same wherever they go.

These boys went to Winnipeg last winter and cleaned up the best the prairie capital had to offer. Now plans are afoot to take them on an eastern tour, possibly Montreal and Ottawa.

By now, the name of Joe Keeper may be almost forgotten. But this former Olympic track star brought Canada athletic honors never since equalled. Mr. Keeper, a full blooded Cree now resident at Norway House won many championships both at home and abroad. Tom Longboat was another famed Indian runner.

The white man has converted the Indian, elaborate plans are afoot in the north to help him on the road to economical and financial security. But there's one thing the white man will have to do to be of the greatest service to the Indian — he must learn to respect him.

Drops Charging Buffalo

MINNEDOSA, Man. — A story that reads like a chapter out of Buffalo Bill comes from Rolling River Indian Reserve.

An Indian named Blackbird and his son were shooting buffalo in Riding Mountain National Park where the small sanctuary herd was being trimmed.

The son shot a grizzled old bull but only wounded it. The maddened animal charged. Blackbird stood his ground, took careful aim and shot the bull between the eyes. It fell at his feet.

Originally 25 buffalo were brought here from Alberta's Elk Island park. In four years they had increased to 87. Twenty-seven, ranging from old bulls down to yearlings, were killed under contract for a Dauphin butcher.

It took three days to complete killing and dressing the meat.

The bull that Blackbird shot dressed at more than 1,000 pounds.



Maple Leaf

Words across

1. American poet; author of "The Raven".
4. This girl's name, with Arbor, spells a Michigan city.
5. To what empire does Canada belong?
9. What nation's symbol is the maple leaf?
10. Wings: rhymes with dominions.
14. What large Canadian city is located on Lake Ontario?

Words Down

1. The sensation we feel when we're hurt.
2. In which province is Canada's capital located?
3. A lady of King Arthur's court; also an industrial city in north-central Oklahoma.
5. Which Canadian province borders on the Pacific Ocean? (init.).
6. How are messages sent to Canada's farthest outposts?
7. First word in the name of Canada's largest river.
8. High School (init.).
10. Abbreviation for point or pint.
11. Near (abbr.).
12. Preposition denoting place.
14. "What...proudly we hailed".

Elections at Fort Frances

Sunday, January 13th, an election of the Church Board officers was held. Three trustees, Messrs. Dan Morrisseau, Wilfred Bruyere and Richard Bird were elected as well as three members for the Ladies' Aid Society: Mrs. Henry Perreault, Mrs. Dan Mainville, Mrs. Alex Morrisseau.

Heartfelt thanks are extended to the trustees leaving their charge. Messrs. Gus Mainville and Louis Perreault did good work last year their devotedness and the good example they have shown were admired by all and especially appreciated by their pastor.

BAND CHIEF ELECTED

Early in January Mr. Philip Bruyere was elected Chief of the Coutchiching Reserve; Messrs. Wilfred and Leonard Bruyere and Albert Link were elected as councillors. Congratulations to the new Chief and to his council.

SPORTS

Favourable weather has permitted constant activities for the hockey teams. The J. A. Mathieu Midgets, a composite team of white boys from town and Indian school pupils, started their season with great pep. The Bantam team is all Indian and they are working hard to beat any other Bantam team in the district. The Pee Wees are struggling along cheerfully as they do not intend to let the reputation of their school fall down.

The Peanuts, our smallest team, has quite a few occasions to play against the girls of the school.

THE GIRLS

The girls are very grateful for the skates and the sleighs that they have received early in the

winter. They are using them even in the short five minute recesses; they share the skating rink with the boys during the long recreation periods and also on Saturdays and Sundays.

IN THE LAKE

On January 12th, a large tractor truck hauling 13 cords of wood broke through the ice; the whole load was upset but in no time a great number of spectators gathered and, working until after dark, the truck was unloaded and pulled out of the ice.

HOME ECONOMICS

Our sewing-room is very busy, under the able supervision of Sister Pitre. The girls are making new aprons; they are mending, doing fancy work as they listen to interesting radio programs on the new radio which was given to them by Rev. Fr. Principal.

On the reservation the Home Sewing Club is carrying on its activities very successfully. Mrs. Albert Linklater was recently elected President of the Club; Mrs. Elzeor McPherson, past President, deserves praise for her able guidance and the gratitude for her untiring devotedness. This Club has helped the aged and crippled people of the reserve. They have helped them with clothing in a very charitable way and may the Divine Master bless them for their good work.

Emma Brown.

Catholic Indian Speaks For 30,000 at Hearing

Washington. — Thomas Main, a Catholic Gros Ventre Indian who resides at the Fort Belknap, Mont., reservation, came here to speak for the Fort Belknap tribal council but found himself the spokesman for 30,000 Indians in eight tribes.

Mr. Main was one of the stars in a two-day hearing before Secretary of the Interior Oscar L. Chapman on whether or not Indians should be given more power in hiring lawyers to handle their legal problems. Most of the tribes were represented by lawyers at the hearing.

ELEVEN LANGUAGES

Today in Canada eleven different Indian languages are spoken, from the Pacific to the Atlantic. Each language is fundamentally different so that a Sioux Indian cannot talk in his own language to an Ojibway and be understood.

These main languages are subdivided in numerous dialects; there are over fifty such dialects spoken across the country. For example, there are at least twelve Tchipweyan dialects spoken along the Mackenzie River; there are four Sioux dialects spoken in Manitoba and Saskatchewan.

Hobbema News

HOBBEMA, Alta.—Early in November a Senior girls quire was organized. Election of officers: President: Miss Peggy Saddleback, Vice-President: Miss Anny Omeosiw, Secretary: Miss Agnes Ermineskin. Members of the choir have weekly practices. Later they intend to take the responsibility of choirs on the near-by reserves.

Mr. Woyewoda has been appointed our woodwork instructor. Twice a week, Grade VI pupils go to the shop, where they learn about measuring, the use of different kinds of saws, planes and other carpenter tools. This is just the beginning of shop work and the pupils have found it very interesting and useful.

Christmas Concert

Our annual concert was held December 20th. Mr. J. R. Wild, Superintendent of the Hobbema Agency, said it was the nicest concert he had ever seen and he added that he enjoyed it thoroughly.

After the program, all the pupils went to the boys recreation room, where a very nicely decorated Christmas tree was on the stage. There were five hundred gifts distributed among the pupils.

Mr. Wild, Chief Mind and Chief Bear addressed to the student body as well as Father Principal who expressed his best wishes for the Season.

M.A.M.I.

On December the 8th, forty-two members from the Hobbema School were received in the Missionary Association of Mary Immaculate. Father Principal addressed the candidates, explaining to them their duties as members and stimulating their courage in listing out the great privileges received through their membership in the Association.

That evening a banquet was served in honor of the new members, at which besides the school Principal, Fathers Allard and Levert, Mr. and Mrs. C. Larocque, Mr. D. Buffalo, Miss Lina Smallboy, Miss Rosy White-Bear, Chief J. Crane and Mr. J. Samson were guests of honor.

Creekside Bazaar Successful

A very successful Indian Bazaar was held at Creekside in aid of the Lillooet Missions (St. Theresa's) on Nov. 24 and 25.

Results of the drawing were: 1st, gold watch won by Adrian Joe, Skookumchuk; 2nd, pressure cooker, E. Pascal, Creekside; 3rd, camera, Mrs. Agnes Paul, Powell River; 4th, buckskin gloves, William Elliott, D'Arcy, and 5th, shopping basket, C. Charlie, Sliammon.

The Indian Committee and Rev. Fr. Patterson, O.M.I., wish to thank all their friends who contributed towards the bazaar.



H. Exc. Bishop M. Lajeunesse, O.M.I., Vicar Apostolic of Keewatin (Man.) is shown here with Fr. G. Morabito, O.M.I., who began last summer the Canonical process for the Beatification of the late Bishop Ovide Charlebois, O.M.I., former Vicar Apostolic of The Pas.

GREAT STRIDES...

(Continued from page 1)

a deeper understanding of spiritual and religious values is manifested by school pupils as well as by the adult population. The Missionary Association of M.I., for instance, is taking deep roots in residential school life, where it aims to train truly Christian leaders for the coming generation. A renewed interest in religious life is shown, especially in British Columbia, where the only Canadian Indian Sisterhood exists.

The Oblate Indian and Welfare Training Commission, composed of the eight Vicars-Apostolic and of the four Provincials of the Oblates in Canada, met last October in Ottawa; at this meeting the Very Reverend Superior General of the Missionary Oblates of M.I. gave an inspiring address; as a result the activities of missionaries across Canada will be more closely linked and the regional meetings of missionaries will be more fruitful.

Growing Interest

Meanwhile the Indian population of Canada is getting more attention from the public. This interest was aroused not only through the Parliamentary hearings which preceded the drafting of the New Indian Act, but also through the artistic, sporting and organisational activities of the natives. Even radio plays its part: from Edmonton, Alta., The Pas, Man., Prince Albert, Sask., and Aklavik, N.W.T., regular broadcasts on native languages gain tremendously in popularity.

A National Film Board production, "The Loon's Necklace," as well as Native Arts and Handicrafts exhibits are sure means of attracting public interest.

The present year is full of promise; while no substantial increase in appropriations of public monies for Indian health, welfare and education are foreseen, the program initiated some years ago by the Departments of Health and Welfare and that of Citizenship and Immigration will continue to develop and improve. The Indian population, by and large, is definitely progressive and co-operative. It is gradually drawing out from its latent possibilities more shining examples of cultural, economic and social achievements.

HEROIC

Tales of heroic virtue are not unknown among the Indians. Several years ago, in a Northern Ontario mission, an Ojibway hunter brought his dying wife ninety miles by canoe to receive the last Sacraments.



Seven Stoney Indians, from Morley Reserve, Alberta, are on their way to Great Britain to join Smart's Circus; first row, left to right: Rosie Bearpaw (18), Dina Rider (4), Harold Bearpaw (6), Mrs. Eli Rider and Mrs. Hanson Bearpaw. Back row, l. to r.: Hanson Bearpaw, Eli Rider and Jerry Campbell (cowboy of Banff) who accompanies the group to England. The party travels on the "Empress of France". (Can. Pac. photo).

Continental Confederation of Adopted Indians

Springfield, Ohio.—A group of American men and women of distinction are grouped to help the Native Indians in the United States. The Continental Chief is Mr. Daniel Francis Clancy; among members we note the Right Reverend Monsignor Nicholas H. Wegner, of Nebraska; Congressman M. J. Kirwan, of Ohio, Bing Crosby, of Hollywood, California; Farnham F. Dudgeon, Editor-in-Chief of the Western Newspaper Union; and Dolores N. Becker, Secretary of the Indian Association of America.

The 1951 annual report mentions among other league activities, the calling for fairer and more sympathetic leadership in the Bureau of Indian Affairs; it took at hand that the interest of different Indian causes, such as those of the Standing Rock Sioux, the Pyramid Lake Paiute, and it carried on expensive correspondence throughout the year with other Indian groups in support of Indian rights.

Another similar association is called the "Indian Defense League of America", with headquarters at Niagara Falls, New York.

On July 21st, this Association organized a border crossing celebration, in remembrance of the Jay Treaty permitting Indians to cross the Canada-U.S. border freely. At this celebration, Andy Paull, President of the North American Indian Brotherhood, was a guest speaker. The programme included Indian ceremonies and the adoption prominent citizens of Canada and of

the United States. Indian from both the U.S. and Canada provided ancient and modern entertainment. The main topic of the speakers was "uniting of present day Indians".

Sports were held including lacrosse games and soft ball games as well as races. Prices were given for the best Indian costumes; the Oneida Band of Muncy, Ontario and the Six Nations Indian Band of New York were in attendance.

DANCE TO THE SUN

The December 22nd, 1951, issue of the Saturday Evening Post, published an illustrated feature entitled "Dance to the Sun," by Robert Christie, with photographs in colors, by George Burns.

The article describes the old ceremonial of the Sun Dance which is now gradually dying out. At the 1951 Sun Dance, which was held on the Blood Indian Reservation, in Alberta, Canada's Governor General, Viscount Alexander of Tunis, was present.

Voice of Crees

Peter Thompkins, Provincial Government field officer in Prince Albert, Sask., is heard twice monthly by Northerners in a ten-minute broadcast given in the Cree language.

The program was initiated in November, as a Government sponsored public service feature for the North's Cree population. The program is rapidly gaining in popularity and fan mail is pouring into Prince Albert where it originates.

War on T.B.

"The Chief is giving a war signal to his people and if anyone has T.B. he must leave his family and his people at once so T.B. won't spread and all the other homes will be safe."

Whether smoke signals still are being used by Indians in northern British Columbia as a means of transmitting messages is perhaps of little importance. With this theme, however, Leonie Louie, a smart girl of 14 in Grade VI at Lejac Indian Residential School, caught the critical eyes of judges and was awarded the grand prize for residential schools in the ninth annual Tuberculosis Poster Contest recently concluded. The poster itself was very ably done in water colors.